members of the Government appeared in top hats to celebrate the i soth anniversary of the Revolution, delivering orations in praise of Liberty, Equality and Fraternity to a not very enthusiastic gathering of Parisians, without knowing it they were celebrating the birth of the Totalitarian State. It was not they, top-hatted, who were the legatees of the Revolution, but their regimented enemies across the Rhine. In the storming of the Bastille, which they now, clutching umbrellas, their cheque^ books in their pockets, recalled, was implicit the burning of the Reichstag. *Le jour de gloire est arrive*—but not for them.

As the wonder of Hitler's achievement of power became accustomed, he became an obsession. His voice was often heard, families gathering round radio sets to listen, fascinated and appalled, to its shrill frenzy, an alien sound to fill their quiet sitting-rooms, remarkably contrasting with the modulated, genteel accents which their loud-speakers ordinarily discharged. Newspapers were full of his doings and his photograph; his book, *Mem Kampf,* was often quoted, summarised, published in expurgated and then in unexpurgated editions, one publisher requesting readers to remember that the author was self-taught, and the book, like *The Pilgrim's Progress,* written in prison; another proudly announcing that his edition 'paid no royalties to Adolf Hitler[5]. A publican advertised his beer as having 'put the hit in Hitler'; plays were recommended as likely to induce forgetfulness of Hitler, and a book, according to its blurb, was so entertaining that it would 'put Hitler's nose out of joint*.

Conversations, whatever their beginnings, had a way of ending
in Hitler; many were the books about him, newspaper inter-
views with him, recollections of him.

His features, his little moustache, his drooping hair, became

Corday, Marat might have played this part himself; as it was, it was left to Robespierre, and after him Napoleon. In Hitler it finds its apogee. The Totalitarian State's line of descent from the French Revolution and through nineteenth-century political theory, is also traced in *Beyond Politics* by Christopher Dawson.